Census data NS22 Tübatulabal NS22

511 for 1932 Showed there was marked tendency among
177 younger women to leave area and seek education,
167 permanent employment in Los Angeles, Bakersfield; young men, on other hand, tended to remain within area; this was probably because opportunities for employment at home more favorable for men than for women. Altogether, although present economic status of Tübatulabal is low, especially in wintertime, yet they are not on the whole an indigent group, but continue to be economically independent, as before white contact.

BASIC SUBSISTENCE

[24] Tübatulabal hunting-gathering group; all
511 forms agriculture lacking. Plant foods and game
222 formerly plentiful in valley-foothill regions
224 (all informants); foods most frequently mentioned
226 by informants are acorns and piñons, deer, rabbits, fish. No famine tales; among Tübatulabal plant-food resources better than in many parts of Calif. because this group had double access within w. and e. limits of area to acorns, central Calif. staple, and piñon nuts, Great Basin staple food. As piñons biennial crop, presence of acorns in area greatly augmented food resources. Furthermore, maturing of piñons and acorns is not simultaneous but successive, acorns following piñons, so that Tübatulabal could, and did, take advantage of both crops in early and late fall.

●221 Yearly food cycle.- February to May. Mescal,
222 yucca whipplei stalks, tender immature pods of
224 tree yuccas, various bulbs obtained in lower
226 foothills and floors of valleys by individuals. Cached piñons, acorns being used. Large, small game hunted; geese obtainable in March. Fishing done by groups during April, from confluence of Kern and South Fork of Kern downstream (fig. 1). Family groups might also go W to Tulare lake to "eat ducks and fish" at this time.

May. Small seeds plentiful on floor, lower foothills of valleys; green pine nuts from Digger pine, juniper berries gathered in foothills; [512] green plants gathered; "people went out in large groups, leaving houses early in morning, returning in evening" (MM). Cached acorns, piñons still being used. Large, small game hunted, especially rabbits, in valleys and foothills; occasional camp-hunting, bulb-gathering expeditions E across Sierras to Indian Wells valley and Mohave desert. Some fishing during early May in augmented Kern.

June. Some small seeds still available, depending on relative lateness of season; raw tule roots growing around springs eaten; wild tobacco growing in valleys pruned. Stores of cached acorns, piñons nearing depletion. Rabbit drives with nets in valleys; birds, large game hunted; little fishing as rivers in full flood from melting snows.

[251] July to middle of August. Season par excellence for drying commodities; roots of rush

221 dug near streams for drying; tobacco and salt
222 grass gathered on floor of valleys, cane for
224 sweets at Cane creek; manzanita berries gathered
226 in mts. Fish corralled, dried; fishing at summer fish camps in canyon of unaugmented Kern after snow floods had subsided; mussels obtained near Kernville. Brush fired for rabbits on floor of valleys; communal antelope drive with Yokuts near Bakersfield in San Joaquin valley. Trading expeditions to Yokuts, Chumash at Tejon, Ventura.

Middle of August to September. Piñons gathered in lower borders of piñon areas; juniper berries gathered. Some fishing using fish poison as streams became lower; water too warm for much fishing in lower reaches of Kern r. Birds, small game trapped at piñon grounds; deer hunted.

September to middle of October. Piñons gathered and cached at higher altitudes, e. part of area; wild grapes gathered near Inyo-Kern in Indian Wells valley on return trip from piñon gathering; acorns gathered near hamlets. Small game, birds trapped at piñon grounds; deer hunted.

Middle of October to middle of November. Ripe Digger pine nuts gathered near hamlets and in Hot Springs valley; acorns gathered by women and cached in Greenhorn mts., around Poso Flat, and in Paiute mts. while men hunted deer at acorn grounds; "deer, rabbits fat at this time." Ducks obtained on rivers; fishing with fish poison on Erskine creek in Hot Springs valley. Trips made by families to Tulare lake to eat ducks and fish.

Middle of November to February. Life centered in hamlets; acorn, piñon caches, stores of dried fish, meat drawn upon. Fish speared in November and December from balsas on rivers; deer, rabbits, ducks, quail, etc., occasionally hunted, trapped. Individuals made trips across Sierras E to Mohave desert to obtain rock salt from lakes which were in flood at this season.

[317
484]

262 824 Food preferences and rejections.- Of vegetable foods oily varieties highly esteemed; among acorns which were staple food, oily or sweet varieties which required little leaching preferred. Buckeye nuts, obtainable in quantity on slopes of Kern r. gorge, "too bitter," although occasionally used. Of 2 varieties pine nuts gathered, nuts from piñon pine (referred to throughout as piñons) ranked second to acorns as staple; piñons which had been strung on native twine rated as delicacies; black piñon mush (p. 18) considered better than white. Among small seeds those of 2 varieties of Mentzelia referred to as being better than chia seeds "because they had more grease" (SM).

252 824 Niceties in matter of diet extended to preparation of food and tobacco. Special varieties of willows, Salix hindsiana Benth. and S. exigua Nutt., used to wrap up fish which were to be roasted, tobacco when it was to be cured, as these willows did not impart any odor to food. Digger pine nuts, not piñons, mixed with tobacco "because they gave a better flavor" (FP, ES, SM).

[276]

[p. 11(b)]

251 343 sional use such as pack baskets, baby cradles, fishing gear, sacks, etc.

251 Fresh meat dried in sun by being cut into thin strips, 6 x 12 in. or smaller, hung up, either salted or unsalted, on branches of tree or on line made from native twine strung between 2 trees; drying generally took from 6-7 days. Fish split, cleaned, salt rubbed over them; hung up on willow branches to dry in sun during summer months. Neither meat nor fish smoked or dried over fire; dried fish "would last a long time" (FP, SM). Wild grapes spread out in sun to dry "like raisins" then stored for winter use; box-thorn berries dried whole or in cakes; rush roots sun-dried, stored; small seeds stored, either parched or unparched, in skin sacks or baskets, in storage house.

● 221 262 Staples; yearly consumption of food.- As food calendar shows (p. 11), during spring and summer seasons Tübatulabal had relatively varied vegetable diet, but by fall their plant foods decreased in variety and during winter they "just ate acorns, piñons, and meat of any sort they could get, and dried and fresh fish" (SM). Of 2 vegetable foods eaten during winter, acorns figured as staple; "more acorns were eaten than piñons; old-timers ate acorn mush with deermeat, like bread. We just get acorns now once in awhile, because now we have white flour" (SM). That piñons were, however, also important in Tübatulabal diet, is shown by amount stored during good piñon yrs. However, abundant crops occur at best only every second yr., whereas acorns, of which Tübatulabal had 6 varieties to draw upon, could be procured in one locality or another annually.

Regarding proportion of animal, vegetable food eaten, my meager data on subject indicate meats, including birds and fish, may have comprised 40 per cent of food consumed throughout [146] yr., acorns, piñons (if crop good) 40 per cent, small seeds, stalks, raw foods, etc., 20 per cent. As to amount of food consumed by family throughout year, data lacking for flesh foods, but for acorns SM said family 2 adults, 3 children needed one acorn granary (of dimensions given above), full, to have sufficient acorns for year. "If they had a larger family, they made a bigger granary" (SM). To this amount of acorns should be added contents of smaller acorn granary family might have near home. Piñon supplies varied, but in yrs. of good crop family of 5 stored cache such as described above, full of piñons, besides bringing several sackfuls home at end of piñon-gathering period.

251 262 Since all foodstuffs in order to be kept properly had to be sun-dried before being stored, weather which prevailed at season when wild foodstuffs were available for gathering and storing often regulated to a degree amount of food stored from yr. to yr. This consideration applies especially to storage of fish and some of minor plant foodstuffs, such as salt from salt grass,

SHELTER

342 Semipermanent dwelling house.- Thatch or tule mat-covered dwelling house (mohoŝt) was circular, dome-shaped, one-family house, about 8-10 ft. high at top of dome, some 20 ft. in diameter, although for large family dimensions enlarged. Floor for house was dug out about 6-12 in. (SM), or "not dug out at all" (FP); willow poles (u·'ut) from Salix laevigata Bebb. (ha·l), about 2 in. in diameter, were stuck in ground 3 ft. or so apart to form circle; tops of poles were bent inward and attached to round hoop (olo·igin) some 2 ft. in diameter which was fastened inside at top of dome, for smoke hole. Bands (u·mat) of willows 2 in. in diameter, spliced and tied with withes when necessary, were laid horizontally 1-2 ft. apart around frame of house. Armfuls of brush from Chrysothamnus sp. (ši·bapul) were piled over frame and secured by second series of bands; outside of structure then plastered with wet clay. Finally tule mats (paht) were laid over clay; mats secured by third series of bands.

Door (yĪhpal) of house faced E to catch morning sun (FM); door wicket-shaped, about 2 ft. wide, 4-4 1/2 ft. high; lower horizontal bandings on house stopped short on both sides of doorway. Tule mat hung over door; TÜbatulabal houses had [171] no porchlike entrance way, such as Northfork Mono houses had (Gifford, 1932 b, pls. 2b, 3c), but were similar in structure to tule house of Owens Valley Paiute (Steward, 1935, pl. 3c).

[372] Fire was built in shallow pit in center of house, immediately beneath smoke hole. Men procured willow poles and set up house frame, women gathered brush and tules, made tule mats. Mat-covered houses were "drier, and warmer" than plain brush and mud-covered houses, but "some people were too lazy to get tules" (SM, FP) so their houses lacked tule covering. Houses could be set up in single day; lasted 2-4 years (MM). In win- [221] ter families cooked, ate, worked, and slept in these houses.

352 House furnishings scanty; tule mats were spread on floor; beds consisted of tule mats with cylindrical heap of earth piled up under one end of mat for pillow. Bearskin, deerskin, rabbitskin blankets used for coverings; in daytime sleeping mats and coverings rolled up, shoved against side of house out of way. Man and wife slept next to each other, feet toward fire; children slept on opposite side of house, in [841] same position. Menstruating women stayed inside family living house or camp; did not occupy separate menstrual hut.

178 Most of TÜbatulabal now live during all or
342 greater part of year in one-room frame shacks;
[22] about 20-30 years ago they built rectangular gabled houses with partitions and fireplaces which were nonaboriginal in ground plan, but constructed from native materials. Cottonwood posts were used for uprights and roof beams; tules, doubled over series of horizontal willow

178 bands, used for walls, and 7-in.-thick layer of
342 tules, secured with series of willow bands inside and out, formed roof. Wreckage of such house, first used as dwelling, then as stable, standing in 1932 (pl. 6c); this house built by "Little Bill" Chico 38 years ago; MM had built similar house for his wife 27 years ago. Houses of sun-dried adobe bricks occasionally built, from 40 years ago to present time; SM frequently employed to lay out such.

349 Shades and summer shelters.- Simple shade or ramada (koma·l), still used occasionally; rectangular, built on 4-post foundation with 2 willow poles resting lengthwise in top of forked uprights; willow branches piled at right angles to these 2 top poles, to depth of 3-4 ft. These simple shades 4-6 ft. high, 6 x 8 ft. long and wide; made chiefly for women to work under during hot weather.

349 More elaborate type of summer shelter, re-
342 ferred to by same term as above, built as protection against wind; this consisted essentially of 4-pole shade, built higher and longer than ordinary ramada, with back and sides added, front left open. Series of willow poles, 1 in. or so in diameter, with small branches left on, were stuck upright in ground in straight line close to each other, between the forked uprights; these series of poles formed walls, which were banded on inside and outside with series of horizontal willow bands spaced 1-2 ft. apart. Tops of these shelters covered with willows in
[221] same manner shade covered. Families ate, slept under such shelters in summer; in summer 1933 several families at Onyx rancheria using such. FM remembered having seen long rectangular communal shelter of this type, sufficiently large to accommodate several families, in use during fiestas at hot springs near Kernville in Palagewan area; women cooked at separate fires in open front part of this shelter, which faced E to get morning sun.

349 Camps.- At piñon grounds Tübatulabal often
361 camped in large group, within circular corral-like brush enclosure (ho·yat), 30-50 ft. in diameter, which had brush walls 3-4 ft. high and single entrance on E side. Supplies kept inside this enclosure and families ate and slept there in family groups.

349 Single families out gathering piñons often use shelter (mohošt, also term for dwelling house) made by leaning poles along both sides of horizontal limb of tree; these poles slope downward and outward and are covered with brush, slabs of pine bark being laid over brush to form shelter, 4-6 ft. high, which serves as storage place and as sleeping quarters in event of thunder showers (MM).

[171] On bulb-gathering expedition to desert FP had camped in single-pole greasewood shade similar to Northfork Mono shelter (Gifford, 1932 b, pl. 3b).

[p. 25(a)]

352 deer sinew (tohi·lɪ̈ŋ tapn); all bars except bot-
854 tom one bound on underside of frame. Second specimen (1-28571) measures 43 in. overall, 35 in. from crotch to top; has 10 crossbars, nailed to frame as above; both specimens made and used by SWN. Both these cradles lack hood (ku·man); formerly tule hood, narrow at sides where it was fastened to cradle near top, and wider across central section, would have been attached to such cradle (SM, FP); strings of beads, which served to amuse child, depended from hood. Child
[482] lay on tule mat, wrapped in wildcatskin, tied down with native twine. Woman packed cradle on back, using pack strap; when she arrived at destination she leaned cradle up against tree or boulder, in shade, planting sharpened end of forked-stick frame in ground.

301 Sex of child occupying cradle not indicated
352 by any sort of decoration on either type of
562 cradle (all informants); repeated questioning on this point always brought negative response.

501 Rafts and ferriage; horses.- Large green
226 tules (ši'i·bɪ̈·l), Scirpus acutus Muhl., from 6-8 ft. long, were tied with native twine into bundles of 4; these bundles were laid side by side and lashed together with native rope to make raft (ni·ht) 6-8 ft. long, 6 ft. wide (SM). This raft was square at both ends and not built
● [221] up on sides; could carry 2 men and was used for spearing large fish on smooth stretches of Kern r. or on former lakes in South Fork valley, during winter only. Such raft serviceable only so long as tules remained wet; when tules dried out, raft became leaky, was discarded. Single individuals made such, but any man might use raft; when not in use, rafts kept drawn up on river bank.

Willow pole 6-7 ft. long, 2-3 in. in diameter, pointed at one end, used to propel raft. Man doing poling either stood or sat, shifting pole from one hand to other, while second man speared fish.

501 Kroeber mentions "balsas of bundled tules,
481 with a keel, a slender prow, and a square stern, (which) were made" by Tübatulabal (Handbook, 608); this information evidently based on Powers' statement (Powers, 393), obtained from widely-traveled Tübatulabal named Chico at Tule River reservation (Powers, 394). None of my informants knew anything about craft such as Powers describes. Garcés "supplicated [the Indians] that they should make a raft" to take him across unaugmented Kern, "and they answered me that they knew not [how to do so]. They conveyed me across between four of them by swimming, two taking me by the arms, and the other two by the body" (Garcés, 281). Garcés' statements accord with PN's assertion that goods or young children were ferried across large streams on men's backs, and
[221] SM's that men, women, children were all good swimmers, and that tule rafts were used only in winter, for very specialized purpose. Pots, large

372 Fire drill.- Hearth (a·da·wa·yat) for fire-drill made from piece of dry cottonwood root (utu·lan wi·šin) from Populus fremontii; single hole in hearth; powder drained into channel leading to edge of hearth. Drill (a·da·wa·yišt) 2-2 1/2 ft. long, made from stalk of Baccharis glutinosa Pers. or B. viminea DC. Shredded cottonwood roots used for tinder.

413 Arrow straightener.- Arrow straightener (u·gišt) similar to Cahuilla straightener
[171] (Kroeber, Handbook, 530, pl. 49d); made from soft rock (steatite?; slate, FC), obtained near Chimney canyon in Tübatulabal area. Central
324 groove (loho·wi·nil) and incised lines on top surface of straightener cut with flint knife.
[171] SM's straightener, duplicate of steatite specimen from s. San Joaquin valley (Gifford and Schenck, pl. 17o), 3 in. long, 1 1/2 in. wide, 1 1/2 in. high at center, 1 in. wide at ends; single transverse groove 1/2 in. deep cut across top center, dividing convex top surface into 2 halves. Series of diagonal parallel lines, incised to depth of 1/16 in., cover one of halves of top surface; on other half series of 11 short parallel ridges cut out in low relief; incised lines and serrated ridges used for same purpose
[171] as noted among Yokuts (Kroeber, Handbook, 530). FC's straightener round, with 2 grooves; lacked incised lines, ridges; specimen 1-19802, 4 in. long, 1 1/2 in. high, has single groove, no lines; specimen 1-19803 is 4 in. long, 1/2 in. high, has 2 grooves; SM said some little individual variation in size, markings on straighteners, depending on man's preferences.

413 Netting shuttle.- No information obtainable;
286 SM thought some variety of shuttle formerly used.

FIRE

221 In winter, small fire inside dwelling served for cooking, heating, and lighting house at night;
372 in summer, cooking fire often built outside un-
373 der shade. Women also often cooked acorn mush at spot where they leached meal. During summer hand games played at night around fire, outside in open; brush enclosures illuminated at night by fire built in center; sweat house heated, illu-
[756] minated by open fire. Shamans used small open fire during shooting contests. Torches used for hunting quail (p. 13), but not for lighting.

372 Firemaking.- Fire made by men only, with
462 simple hand drill (supra); man knelt (Kroeber, Handbook, 822, pl. 78); SM said it took from
177 15-20 minutes to make fire with drill, but this seems unlikely. In 19th century Tübatulabal learned to make fire from Mexicans by striking upper edges of 2 white quartz strike-a-lights (ki·li·l) together (fig. 7a); "the Mexicans used one of these pieces of stone against a piece of

103 e. edge of Hot Springs valley. Elev. 2500 ft.;
361 est. pop. 40; unoccupied, 1932. SE quarter, sec. 31, T26S, R33E.

•17. cuhka·yl, Palagewan site, at hot springs in foothills, valley of unaugmented Kern. Elev. 2600 ft.; est. pop. 60; unoccupied, 1932. NW quarter, sec. 26, T25S, R33E.

18. ho·lit, Palagewan site near mouth of Bull Run creek. Elev. 2700 ft.; est. pop. 30; unoccupied, 1932. SW quarter, sec. 4, T25S, R33E.

Kroeber (Handbook, 607) locates villages at confluence of unaugmented Kern and South Fork of Kern r., and at Kernville; SM said there were no village sites at either of these points.

361 Hamlet sites might be inhabited regularly
•221 throughout winter months, for several years by same or different families. Families often
[171] shifted residence, however, from one hamlet to another for same reasons Northfork Mono moved about (Gifford, 1932 b, 17). Hamlets consisted
592 of 2-6 households; population of single settlement not necessarily all related, but many times were; occupants of each household related. Hamlet no. 5 (fig. 11), where SM lived as boy, consisted of 2 related households with personnel as below:

592

House I

Tübat.♂ (1) | Willy Miranda (3) | Steban Miranda (5)
=Tübat.♀ (2) | =Tübat.♀ (4) | Pedro Miranda (6)

House II

Tübat.♂ (7), b of (4) | ♀ (9) | Tejon (Chumash)♂ (13)
=Tübat.♀ (8) | ♂ (10) | plus =Tübat.♀ (14), ss of (8)
♀ (11)
♂ (12)

House III

Empty

In house I, (3) houseowner (hani·ganan); in house II, (13) builder and houseowner for 2 yrs., until he and his wife moved to Tejon, when (7) became houseowner. House III unowned; "perhaps
[343] a storage house" (SM). No sweat house at this hamlet; occupants used sweat house at hamlet
[361] no. 4 (fig. 11). Houses 50-100 ft. apart. Occupants of 2 houses did not necessarily act as unit when hunting, fishing, seed gathering, but when South Fork of Kern r. flooded site, both households removed to vicinity of hamlet no. 9 and lived there until 1863. Two other hamlets each consisted of 3 houses.

594 Tübatulabal family biological, bilateral un-
611 named group, neither markedly paternal nor ma-

428 was, however, mainly burnt, destroyed, or given
768 away at owner's death or at burning later. Quantity of property destroyed at burnings varied; in event all not destroyed, some of man's property might find its way into his brother's or sons' hands, some of woman's into her sister's or daughter's keeping; husband did not inherit any property from wife or vice versa. FP complained that after her husband's death, SM, her husband's brother, tried to get some of his brother's property; "that was the way they used to do; they'd take everything away from the widow."

428 If man left 3 sackfuls shell money at his death,
556 son "might save out 2 of them from his father's
768 burning and keep them" to help establish himself as a rich man; this was all right, "because that relation (deceased) would know the son was going to burn that money again later on" (i.e., when son himself died). Man's bow, arrows usually not burnt because "they were hard to make"; deceased woman's mortars, metate, mullers, sometimes necklace, some of her baskets might also be saved by her relatives.

●221 Movements and trade.- From Feb. through middle
484 of Aug., food-gathering activities kept Tübatulabal shifting about in family groups in lower altitudes (2000-4000 ft.), chiefly in lower and upper Sonoran life zones, in valleys, foothills, river canyons. From Aug. to middle of Nov., groups moved into higher altitudes (5000-6000 ft.), first E to piñon grounds on w. slopes of Sierra Nevadas in Transition zone, then W to acorn grounds in Greenhorn mts. in upper Sonoran zone; family groups or individuals might also go on trading trips after piñon harvest. During short winter season from middle of Nov. to Feb., family groups returned to valley-foothill region in lower and upper Sonoran zones and men did some hunting, fishing, and procured salt from desert, but at this season people "mainly stayed home, not doing anything" (SM) and lived in small hamlets (fig. 11).

487 Adults, in couples or small groups, also trav-
484 eled quite a bit outside home area (SM); Powers, 1875, met a Palagewan at Tule R. reservation who had visited Hopi (Powers, 394). Desire to trade, to hunt, fish, or gather food in certain areas, to play games, obtain services of shaman among reasons mentioned for taking trips. To E, Tübatulabal went as far as Randsburg on Mohave desert; to S, SW to Tejon in Tehachapi mts. and to Chumash villages near Ventura on Pacific coast; to W as far as Tulare lake, in central San Joaquin valley. As girl FP had camped on desert (see Autobiography of FP); SM as boy of 9 had been to Tejon ranch and Ventura with his father; in going to Chumash villages near Ventura, route lay through Walker's basin to Caliente, thence to Yokuts village, Lapau, then to Tejon, thence via Comanche creek to 2 Chumash villages, makakak and alko·laupal, near Ventura. Trip took 2 days on foot to Tejon, 2 more days from Tejon to Ventura (SM). MM's narrative of trip from Tejon to Caliente confirms former part of this

159 married to John Tungate (a white man). We had a
591 tent up there; Mike Miranda made us a tent to
602 live in all winter. There was no road to Canebrake then, when we first moved up there. The children grew old enough to go to school, so
[487] every winter we would move down to Sweet's ranch; Legora's children used to go to school from there in a buggy. In summer we'd move back to Canebrake
[221] again. Finally they built a road and the bus came up there for the children; then we stayed there all the time and didn't move back and forth.

159 When we were down at Sweet's one winter an old man rode down from Canebrake and told us my uncle had been burnt up in his house up there. My uncle had a little tule house and he used to build a big fire all the time in the middle of the house, on the ground. There were big dry logs all around outside the house. We went up there; everybody went up to see the corpse. There was just a little bit of it left; the house was all burnt up.

[428] I got my uncle's land after he died; I already owned some my mother and father had.

159 Two yrs. after Irene was born, Legora had Annie; then 2 yrs. after that, Esther; then Johnnie 2 yrs. after Esther. Legora's husband, John Tungate, kept living with us at Canebrake. One time when Irene was about 11 or 12 yrs. old, we were sitting outside the house one evening in summer, around sundown. Mike was up there that time, too. Fred (a grandson) was playing his guitar. We saw a hummingbird coming straight toward Irene; he was hitting that little girl. None of us could catch him. The next day Irene felt sick; that night she had convulsions and foam was coming out of her mouth. She didn't talk, she didn't eat anything. That night, about midnight, we asked Mike, "Have you money?" "Yes, I have $10," he said. "All right," we said. He gave us that money and we harnessed a horse up to the buggy. We were going to take Irene to a (Kawaiisu) doctor at Kelso valley.

Passing by Onyx we heard a chicken crow; it was about 3 a.m. We got to Kelso valley at 2 o'clock that afternoon. Irene's face was swollen; she wouldn't eat or drink anything.

756 We arrived at the doctor's house about 8
159 o'clock. He worked with Irene all night; he sang; he danced, hopping all around inside his house; near daylight he went outside and looked toward the E. He sang, "All my animals are coming here now." Then elk came to that doctor. We couldn't see that elk, but the doctor could. Elk told the doctor, "I'm looking all over; I see 2 witches, those 2 women at the Onyx rancheria. Those are the only 2 witches there are in this country; there are no others," Elk told that doctor.

After awhile, after the doctor had sucked Irene, that devil inside her went out. The doctor asked Legora if she had heard the devil leaving Irene's body. "No," Legora said. But the doctor had heard it, when it went out; he sucked it out. That morning Irene was glad, happy; she was all right again. Two months ago she came up here

159 ing over; everybody here stopped going. The last
484 time we went to Visalia we left Annie and Irene
up at Onyx and then they went to Riverside, to
school down there.

159 I was feeling good all that time. We always
●221 used to go live at Canebrake in the summer, and
753 then we'd come down to the Mack ranch in winter,
so that Esther and Johnnie could go to school at
Weldon. At the Mack ranch though I began to
dream bad again; I'd see one woman whom I don't
know, holding my head. That's why my ear hurts
now; I have been sick like that for 4 yrs.

159 Then we had to leave our house at the Mack
ranch. A white man wanted to live in that house.
We moved up to Rafael Chico's place; they kept
asking us at the Onyx rancheria, "Why don't you
move up here, to Rafael's?" But there were too
many drunken men around up there; they would come
and fight inside the houses. We didn't like that.
And those witches live too close to Rafael's. I
was sick all the time up there. We lived there 2
months; I coughed, coughed all the time. So 2
yrs. ago last April we moved down here (near
Weldon) from there. When we moved down here I
got well. But last summer I got this cough again,
only not so bad as I have it now. I can't do
much now; I can't make tobacco this year, because
I'm too sick. We got lots last year; enough to
last this year too, I think. I got some chia seeds
last year too, over by the little hill in Charley
Andress' meadow. But it's too hot to go cut the
tobacco this year, and kneeling hurts me. I'd
like to go to that Indian doctor they have over
at Bishop; there's a good one over there. Maybe
Legora and I will go over this fall. If I could
see that doctor I think I'd be all right again.

Yale University,
New Haven, Connecticut.
February 20, 1936.

[p. 80(b)]

3: Voegelin E-5 (1931-1933) 1935
NS22 Tübatulabal NS22

69. Then we went in the home of Peterson to cut posts. 70. There we made camp at the bottom of the mountain. 71. Then that next day my father cut juniper posts. 72. Then I used to make bread at noon and also in the evening. 73. When he arrives in the evening, he is eating that bread and also rabbit. 74. We cut many (posts). 75. We win a unit of money (ten cents) for one post. 76. Then I carry the posts on my own back. 77. I piled (them) there on the level place. 78. He (father) stayed there all summer in order to cut (posts). 79. Then in the evening I went to get water. 80. The water is there far away. 81. When it got dark already, then I came back, fetching water from there to here. 82. Then I got lost, coming back. 83. I took the downward way. 84. From there I got lost; there I yelled; then nobody (answered). 85. Then I cried. 86. Then I ran; I am dangling my own pail when crossing (the canyon). 87. Then my father talked there. 88. "Where are you going?" 89. "I got lost," I am saying, "the water which I got ran out." 90. "Come," (father) is saying, "let's go fetch water," he is saying. 91. From there we came back in order to fetch water from there toward our own camp. 92. We stayed there all summer. 93. Then we finished. 94. Then we came back in our own house. 95. Then when winter comes, we go back again in order to go and cut firewood. 96. Then we went away from everything. 97. Then there we cut (wood) all winter. 98. (There is) only much juniper firewood. 99. We finished there. 100. Then we came back toward our own house. 101. Then we arrived in our own house. 102. Then we are just living. 103. (There is) no work.

104. Then we used to play. 105. We are playing tag in the bull-pine trees; we are climbing (the trees); we are chasing each other. 106. Then we make one boy "it." 107. And we are not playing on the ground (but) in the bull-pine trees. 108. That one (who is "it") chases us. 109. Then to catch us he touches someone. 110. Then that one stays "it" next. 111. Then we are running away up (in the trees). 112. We are jumping in different places in the branches of the bull-pine tree. 113. Then some are falling down (and) are running away from the branches of the bull pines. 114. Some are hanging on the branches of the bull pines. 115. We are playing during the day.

116. And then again we are playing different games after that. 117. We are playing quoits; with the shoots of the bull pine, we are making the quoit; with it we play quoits. 118. Then we are cutting sticks; having finished making the quoit. 119. We are fixing the target. 120. We are shooting (pitching) at that with the quoit; whoever is shooting close, he wins. 121. Five or six boys gamble with those quoits. 122. Some (are) proficient. 123. Then one is shooting first. 124. Each one (has) three quoits. 125. Then one is shooting first at that target. 126. Then he is shooting close. 127. Then next another one is shooting. 128. Then he is shooting on top of that quoit. 129. Then from there again another one is shooting. 130. Then he throws that quoit this way. 131. From there again another one is shooting. 132. Then he pushes aside those (which had been placed by the other boys). 133. Then there he is holding that target (i.e., he is closest to it); he is winning. 134. We are playing during the day.

135. Then, when we want to practice shooting at a target, we are going and gathering canes. 136. We are making many canes into arrows. 137. We are making arrows well. 138. We are putting feathers on them. 139. Then, having finished (the arrows), we are making the target. 140. We are tying the brush (for a target). 141. We are practicing shooting at that. 142. Then whoever is hitting it, then that hitter is hiding that target (which he hit) under the ground. 143. Then, "Shoot," (one of the boys) is saying to you. 144. Then you are shooting (at the target now concealed in the ground). 145. Right there you are leaving your own arrow (having shot it in the ground at the concealed arrow). 146. Then the one who hides it (target) is shooting next. 147. Then he is hitting that target because he knows his own hiding place (better than the other who only knows the general spot in which he placed the target). 148. Then he pulls out that (hidden target) with his own arrow (which is firmly shot into the concealed target). 149. Then from there again he hides for him (another player) that one, that target under the ground. 150. "Now shoot," he is saying, and he (the other player) is shooting. 151. "Leave your arrow right here," he is saying.

T Y [P. 519] Tubatulabal NS29

159 father and is older than P.M., now lives up at Onyx.[126]

T Y 756 Mayemai, the shaman, lived at Sototlo; there was another one whose name is not recalled. Poi''in, the shaman mother of Watisti, was a Bankalachi.

T Y 221 The village broke up during the summer, the families combining in groups of twos and threes for summer camps in the mountains. Little circular brush corrals were built for shelter. They remained out one or two months while the women gathered seeds.

T Y 621 131 When P.M. was about eighteen years old they moved up to Tule and later, with others, to the present reservation.

P.M. named a few sites, the location of which I was unable fully to determine. Sototlo village, on Deer Creek, he locates six miles south of Tule River junction, which places both it and another Bankalachi village, Čena'wa in Bokninuwad territory if we follow Kroeber's map.[127] Another village, i'n^wao, was east of Čena'wa. Tonočim (transvestite) is the name of a little hill just above P.M's house on the present Tule River Reservation. The rock quarry, near the Monachi Golf Club, is at a spot called Toi'yo, which P.M. says refers to eagles' nests that were there. The first reservation, called Tule by all the Indians who refer to it, was at what is now Houghton's Corner on the eastern outskirts of Porterville.

STRUCTURES

T Y 342 Houses at Sototlo were conical, never gabled. There was no ring at the apex, as in conical houses farther north: the smoke "just went out where the brush came together at the top." When tule (pu'muk) was obtainable, sewn mats for covering were made of it. Usually large grasslike "brush" called kana's:ts was twined into mats some 3 to 4 feet long and about 3 feet deep: the rows of twining were about 12 inches apart. It took six to eight mats to cover a house. The fire was in the center; the fireplace had no special name. The "brush" house was called ya'w:l ti''i; that covered with tule, pumuk ṭi''i.[128]

T Y [354] T Y 343 The sweat house was a single-post affair. The earth was excavated for about two feet. No side walls were attempted.[129] The radiating roof poles were tied to the top of the center pole. After interstices were filled with "brush," earth was thrown over all. There was

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[126] See Voegelin, 7.

[127] Handbook, pl. 47. P.M. claimed ignorance of any people called Bokninuwad.

[128] This informant, like most dwellers at the Tule River Reservation, speaks Yauelmani.

[129] Cf. neighboring southern California sweat houses (Kroeber, Handbook, pls. 56 and 60).